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GUACANAGARI PONTIAC
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SACAGAWEA
POWHATAN CORNPLANTER
POCAHONTAS JOSEPH BRANT
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BLACK HAWK
KIOUK
SACAGAWEA
BENITO JUAREZ
MANGUS
COLORADAS
LITTLE CROW
SITTING BULL
CHIEF JOSEPH
GERONIMO

1911

W. H. H. H. H. H.
H. H. H. H. H. H.
1857.

135

Souldiers Counsell'd and Comforted.

A
DISCOURSE
Delivered unto some part of
the **FORCES**

Engaged in the Just War of
NEW-ENGLAND
Against the Northern & Eastern
INDIANS.

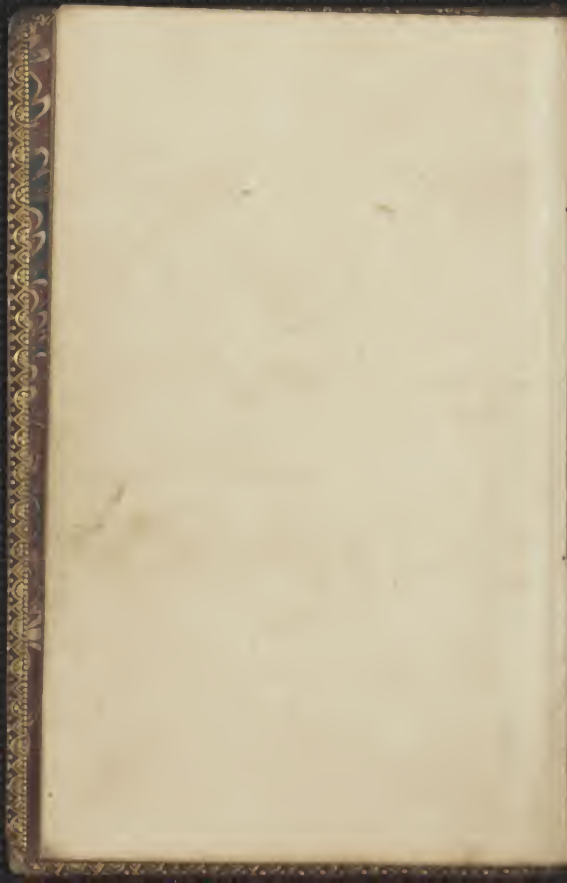
Sept. 1. 1689.

By Cotton Mather Minister of the,
Gospel in Boston,

In publico discrimine omnis Homo Miles est.

B O S T O N

Printed by Samuel Green. 1689.





To my Much Honoured

FRIENDS ;

The Pious and Valiant

COMMANDERS :

Of the **FORCES** now engaged a-
gainst our **Indian Enemies,**

Gentlemen,

A Request from One of you, was that
which I esteemed a Command, for my
Preaching of a Sermon fill'd with Coun-
sils and Comforts to part of the Forces
now under your auspicious Conduct. I was too dull to
apprehend it either an Impudent or an Improper
thing for me to do That, While I found a Minister
(and Him none of the oldest neither) charged with
a very great Solemnity, Preach the Word, Be in-
stant in season, out of season, **WATCH** thou
in all things, fulfil thy Ministry.

1820
THE
NEW
SPRING
FIELD
MASS
INDIAN

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more fulsome and nauseous, than for a Preacher to value himself upon such a Crime, as his not spending much time in Study. I do therefore beg pardon, that I offer you what is no better Studied; not without expectations, that whether you pardon me, or no, there are those that will make me rue the Gentles of their Censures for it; and yet had I never so much leisure for study, I would not, I could not offer you a more Needful Thing than the Matter, however I might offer you a more Curious thing than the Method of this Discourse. Accept the Sermon as a Little Messenger now sent into the Camp, after my Brethren, with a little parched Corn, to refresh them, against their Facing of the Philistines; and I beseech you, let none of them have their Anger so kindled, as to tell me, Why comest thou down hither? I know thy Pride; for give me leave to say it, What have I now done? is there not a Cause?

Gentlemen! It is the War of the Lord which you are now Engaged in: and it is the Help of the Lord, that we are at Home affectionately imploring for you. We have made a fair and just purchase of our Country from the Natives here; not encroaching on them after the Spanish Fashion, in any of their Properties and Possessions. Yet they are now molesting of us in the Enjoyment of what our God (because our Right) hath made our own; which my Pen cannot mention without Jehoshaphats Ejaculation, We destroy'd them not, but behold how they

The Epistle Dedicatory.

That which most wants an excuse is the Printing of it; which is a Service that I have not been so much a Voluntier unto. But the Reasons that produc'd my Labour in Preaching, which were, my Desire to save the Souls, and mend the Lives, and promote the Edification of those, for whom my Hearts Desire and Prayer to God, is, That they may be Happy; and my Ambition to Encounter and Abolish what I can, the Unchristian Temper of those who take advantage from the other Difficulties and Entanglements of the Country, to refuse doing their part in carrying on the Indian War; the same Reasons have procur'd my Consent to Printing of this Little Sermon.

As I never can endure that mischievous Impertinency, of making the first or chief Exercise after our Hearing, to be upon that Question, How did you like the Sermon to day? So I am not much concerned about the Reception and Entertainment which may be given to this poor Sermon by the Readers of it. My not having more than half a day to prepare it in, made it incapable of being thus written, till since the Delivery of it; and it is now written, as near as well could be to what it was when Spoken without many more Additions, I suppose, than may somewhat Ballance the Omissions made in the Transcription. The Subitaneous and so much Extemporaneous uttering of a Sermon, indeed I am so far from accounting a matter of Applause, that I esteem it Evil and Sinful, and never free from Blame, unless Gods Providence, and not our Election have made it Unavoidable; nor is any thing in the world

The Epistle Dedicatory.

*Perilous Word of Command, Follow your Leader
alas, whither do they Lead them! But I assure my
self that you are such as have long since Listed your
selves under the Banner of the Lord Jesus Christ;
[Let His Banner over you be Love!] and are
concerned that all your men may under that Banner,
oppose the Lusts which war against their Souls.
'Tis the design of this Publication that you may be as
Happy, in your Forces; and that those For whom
and With whom you are every day pouring out your
Prayers to the Lord of Hosts, may not want En-
couragements to any of those Combates, in which you
would see them all Victorious. You are in the Head
of Companies, whom you are generously willing not
only to Live, but also to Dy withal; and the chief
thing that I am pursuing is, That whether Death join
you to them, or part you from them, You may meet
them all e're long at the Right-hand of the Lord
Jesus Christ. I have had many Fears upon my Spi-
rit, lest the wonderful Deafness to, and Contempt
of the Everlasting Gospel found in the Rising Gene-
ration here, may not cause the Lord Jesus to say,
That He will not have pleasure in our young
men; but that he will take them off, and lay them
waste by the plagues of a destructive War. To pre-
vent such Omens, may be motive enough unto many
such endeavours as you are here treated with. May
These Warnings reach some of them that had slighted
too many others heretofore! I have done when I have
told you, That I hope you have not all your Forces with
you; all the praying people of New-England
have*

The Epistle Dedicatory.

then Reward us, to come to cast us out of thy Possession, which thou hast given us to inherit. O our God, Wilt thou not Judge them? I believe, I am perswaded, and Confident, He will. But your Wisdom and Courage is now to be Employ'd in order thereunto; and we all wish you such large measures of Both, as the matter does require. You are some of you, such as in the former War, ventur'd as far as any men Alive; and the God of Armies then blessed you, not only with safety, but with a success also, which we should be very unworthy if we should be unthankful for. As you have thereby learn'd what a Treacherous, Barbarous, Dangerous Enemy you have to deal withal; so you are not without a gracious Invitation to Trust in God for your future preservation; You may animate your selves with such an Hope as that, The Lord that delivered me out of the paw of the Lion, and out of the paw of the Bear, He will also deliver me out of the Hands of the Philistine. Your former Deliverances whereof the Honourable Wounds upon some of you are perpetual Monitors and Memorials, are a Dish of Leviathans Heads well dr-est, for your Faith to feed upon. Feed and Fight now with a strong Faith; By That you may wax Valiant in fight, and turn to flight the Armies of the Aliens.

Gentlemen! Your Forces are Happy in you; none of you being that Debauched sort of Captains, which will Drink and Swear and Curse and profane the Sabbath, and at the same time give out that

Perilous

The Epistle Dedicatory.

A Facie Hostili duo propug. iacula præsunt.

But instead thereof, you have the Prayers of Living Saints to increase your Protection in the worst of your Adventures. I hope they may make you Forty thousand strong. Our Lively Prayers to the God whom our Fathers knew, will be the best Mahu-zim or Forces for you; if we do but chuse and love and serve the blessed God of our Fathers, and Reform the Sins that have provoked Him to Avenge with a Sword the quarrel of his Covenant; which O that our God would enable us unto!

Gentlemen, Tho I am neither a Souldier, nor the Son of a Souldier, yet you will allow me that have heretofore published my concern for Military Persons by the pressing of Military Duties, to continue my Affection thereunto; and to perform some part of my Devsirs unto yourselves, by now subscribing my self,

Your Sincere Servant

C. Mather.

Souldiers

The Epistle Dedicatory.

have Embarked themselves with you, and assist your present Expedition. It was not at all Displeasing unto His Majesty, our most Gracious and Illustrious King WILLIAM, to hear those words in a Speech made unto Him by one concerned for us, It may be Humbly spoken to Your Majesty, The very Prayers of your poor Subjects in New-England, may do Your Majesty as much Service as an Army of Forty Thousand Men. 'Twill surely be a satisfaction unto you, to think what an Army of Prayers (quasi manu facta, as Tertullian expresses it) is every day besieging and beseeching of Heaven for your Prosperity. We are no way tainted with a Paganish Fancy, of I know not what, Protection to arise from the Bodies of the Dead Saints that are inhum'd among us; though a very Rich Crop of them will be afforded by this little Spot of Ground, at the Resurrection of the Just. 'Tis foretold of Antichrist, He shall honour the God of Mahuzim, besides, (for so I read it) the God which his Fathers knew not. Besides, the Lord Jesus Christ whom they despise, our Neighbours, the French, like other Papists have their Mahuzim, that is, their Defenders, or Guardians; and those are the Saints Departed. Hence even some of the Ancients (or shall I call them by a contrary Name? for, Antiquitas seculi est Juventus mundi) themselves, sometimes became so vain, as to count the Reliques of the Dead Saints, the Towers and Ramparts of the places that Enjoy'd them; and the Dead Bodies of two Apostles in the City made the Poet cry out,

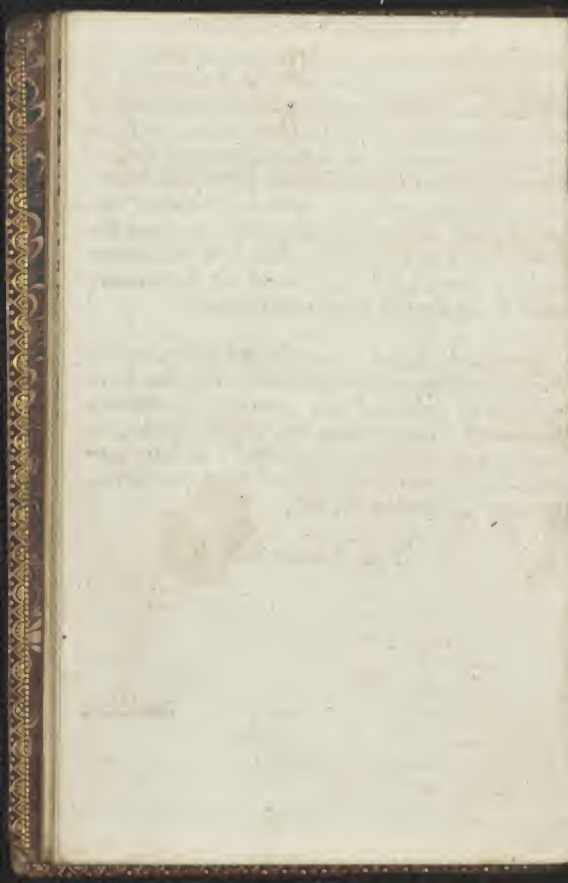
Souldiers Counsell'd and Comforted.

It is written in

PSAL. CXIX. 109.

My Soul is continually in my Hand; yet I do not forget thy Law.

WHEN there was made unto the famous and faithful *John* of old, that Application whereof we have that Account in *Luc. 3. 14.* The Souldiers demanded of Him, saying, *What shall we do?* We find that He left them not without those Divine Words of Command which He thought proper and useful for them. 'Tis in Conformity to his Great and Good Example, that I count my self under Obligations at this Time to attempt the satisfaction and answer the Expectation of the Souldiers, whose worthy Leader has brought them into this



a Psalm, which (as another says) is, *Quanto
religior eo prestantior*, having an Excellency tran-
scendent like its *Proximity*; a Psalm which the
wittiest of the Ancients in a Dream or Vision
had presented unto him, as *The Tree of Life in
the midst of the Paradise of God*; What shall I say
more? a Psalm which well deserves to be set
as the *Præface* of the Scripture, being the *Encomi-
um*, and indeed the *Epitome* of it all.

A *Coherence*, and so an *Analysis*, of the several
Paragraphs in the Psalm, is not solicitously to
be sought: the Regard had unto the Order and
Number of the *Hebrew Letters*, throughout the
whole, giving us cause to look for a Coherence
of *Letters* rather than of *Matters* in it; however
in our Context there seems to be some Depen-
dence. We have here the Lovely *David*, that
Eminent *Servant* and *Souldier* of the Lord, asser-
ting his own Integrity, against the Temptations
of a *Vicious Assault*; an Assault both from *Snare*s
and *Swords*. He was Assaulted one while by
Fraud; and as to the Temptations thereof he
says, *The Wicked have laid a Snare for me, yet I
have not erred from thy Precepts*. He was Assaulted
another while by *Force*; & as to the Temptations
thereof, he says, *My soul is continually in my
Hands*; yet I do not forget thy Law. Suppose this
incomparable General, now skulking and scow-
ring about the Woods, in the Wilderness of Pa-
lestine; pursued like a *Partridge*, by that bloody
Fowler *Saul*, with all his cruel setting Dogs a-
bout

Assembly, that they might hear a short Sermon adapted unto *Their* peculiar Circumstances. We are informed in the Sacred Pages, that in the Expedition of the *Israelites* against the *Canaanites* There came down *those that Handled the Pen* the *Writer*. 'Tis the unhappiness of the Expedition which we are at this day concerned in, that our present and pressing Dangers involve every person some way in it. Even *Scholars* must either Accompany or Encourage *Souldiers*; and they that have handled none but *Pens*, must either carry or sharpen *Swords*. We are in the *Briers* of a Perplexity, wherein, *Omnis Homo Miles est*, Every man is in his way to bear *Arms*; and *Those* that I have to assist you with, I must fetch out of that *Christian Panoply* the Holy Bible.

'Tis there, my Fellow-Souldiers, that I find the Copy of a Renowned Souldier, to suit your Enquiries, when you repair unto me with your *What shall we do?* Behold in *That* of the Psalmist, both your own Condition, and your own Direction. Your Condition is, *To have your Lives continually in your Hands*. Your Direction is, *To not forget Gods Law*.

The Text now offered unto your Consideration, is in the *longest*, and yet the *sweetest* of all the Psalms. 'Tis in a *Psalme*, which (as one saith) consisteth of words, *Nontam Legenda quam Vivenda*, to be *Lived* rather than *Read* or *Heard*;

Words, one of which is use in almost every verse of this glorious Hymn, to denote, *The ways and means by which the blessed God reveals His Will unto the Children of Men; and th Will it self revealed in those ways and means.*

And then for the Respect which he is to place upon this Object, it is, *Not Forgetting.* But we are to bear in mind, That according to the Received Rule of Expounding Scripture Phrases to Remember, denotes also, to Know, to Love, to Do. All That is intended here.

And hence the Doctrine here provided for you is,

That the Remembrance of Gods Law, is a Thing of no small Importance to them that have their Lives continually in their Hands.

As the little Time given me for Preparation, will not allow me to be very Accurate and Pertinent in improving my present opportunity, which until too late yesterday I knew nothing of: so the little strength left me by the excessive Labours of this morning supervening upon the Langours of a late Illness, will not permit me to be long, in this Discourse; I have only two Propositions to entertain you with,

bout him. Suppose him now in *Arms*, and thus Expressing of himself. Behold in our Text

First, the Affliction of a great Souldier. 'Tis *my soul is continually in my Hand*. By the Soul may be meant the Life, which does consist in a Vital Union between the Soul and the Body. But how may this be said to be, *In the Hand*? I remember *Austin* upon this place, confesses, he could not conceive what the Psalmist meant. But *Jerom* hits the Nail, by noting that it is a *Hebraism*, *Quo significatur vitam habere periculo Expositam*; signifying to go in Danger of ones Life. The *Græcians* have a Proverb, as well as the *Hebrews* to the same purpose; 'עַל תְּנָחֶם יְדֶיךָ נַפְשְׁךָ i.e. He hath his Soul in his Hand. To put it out of Doubt, that this is the Intent of the Psalmist here, we find it elsewhere, that when the Life of this very person had been obnoxious to an extraordinary Danger, 'tis thus deciphered in 1 Sam. 19. 5. *He did put his Life in his Hand*. And hence the never enough Regarded and Commended French Translation, so renders the passage, we are now upon, *Ma Vie a este continuellement en Hazard*; my Life has been continually in Hazard. A Souldier must continually look to be Hazarding of his Life.

Secondly the Affliction of a good Souldier. 'Tis Yet I do not forget thy Law. A Souldier must indeed Forget all things, but Gods Law, and his own Sword. For the Object which he is to be Affected with, 'tis Gods Law. That is one of the Ten

by our *Vice*, and Gods *Curses*, now terribly *Abbreviated*. Our own *Corruption* has *Corrupted* the principles of *Life* in our *Successive Generations*, and Gods just *Malediction* has confirm'd that *Feebleness*, whereby we *Do lose our Time*, for being *neglected* overmuch. The *Sacred Law* of God has now *Abridged* our *Lives* into *Seventy Years*, and the *Common Law* of Man, into *Seven*. Our *Lives* are now *IN* our *Hands*, and we have not an *Handful* thereof. The psalmist could say, in *Psalm 39. 5.* *Behold, Thou hast made my Days as an Hand-Breadth.* In an *Hand's Breadth* may be grasp'd the whole of the *Lives* which we have in our *Hands*.

Our *Lives* are likewise come into our *Hands* for the *Uncertainty* of them. What is in our *Hands* is *Extra nos*, 'tis uncertain whether we shall keep it or no. Our *Lives* are so in our *Hand*, that we know not whether they will stay with us. They may be wrested out of our *Hands*: and in a Turn of an *Hand* they are gone, before we are aware. 'Tis said in *James 4. 14.* *What is your Life? It is even a vapour.* It is as a *Vapour*, or a *Candle*, that we bear (not in *Hearts*, but in *Hands*. 'Tis liable to be *Extinguished* by every puff of *Wind*.

The *Second Condition* of this kind, is, that of *Old Men*. And so our *Observation* is,

2. Men have their *Lives* brought into their *Hands* in point of *Infirmitie*. Aged persons Lean upon their *Hands*; and on their *Staves* they carry

Proposition I.

To have their Lives in their Hands, is Condition which the Children of Men are liable unto.

There is indeed a *Threefold Condition* which brings the *Lives* of Men into the *Hands* of Men with a *Gradual Descent* from *Generals* to *Specials* it may be set before you.

The first Condition of this kind, is, that of *All Men*: Accordingly our Observation is,

I. Men have their *Lives* brought into their *Hands*, in point of *Mortality*. Our *Lives* are come out from our *Hearts* unto our *Hands*; and they are in a sort ready to *shake Hands* with us. Our *Lives* do as it were take us by our *Hands*, and say, *Well, I am going, Fare you well.*

Our *Lives* are come into our *Hands* for the *Brevity* of them. Once indeed there was a *Longevity* in Fallen Man that seem'd almost *Emulous* of that *Immortality*, which Upright man should have had experience of. The *Antediluvian Patriarchs* might have broke up Company, with probable *Agreements* to have met again in the same *Place* and *Form* an *Hundred Years* afterwards. But that *LONG LIFE*, is by

away, we take in our *Hands*. In both respects, our God often calls us to have our *Lives* in our *Hands*. We are sometimes to engage in those things, wherein 'tis but a *Peradventure*, whether we shall ever come off *Alive*. Yea, we are sometimes not only to *Expose* our *Lives*, but also to *Resign* them, and let them go out of our *Hands*; and pour them forth as a *Drink-offering* before the Lord.

This is the case of *Confessors*. They *Dy* Often; they are as 'tis said in 2 Cor. 11. 23: *In Deaths often*. Yea, they *Dy* Daily; they can say as in 1 Cor. 15. 31. *I Dy Daily*. That is, They are Often, they are Daily in Danger in *Dying*; and so they have their *Lives* in their *Hands*. There is a Number of people in the World, who profess the Truths and Ways of God, and serve Him according to His Word. This people are a sort of *Army*, under the Colours and Commands of the Lord Jesus Christ; but the *Ancient Legend* (pardon me that I call it so) of the *Theban Legion* is verified in the usage that they meet withal. They have so many *Hands* against them, that their *Lives* are in their *Hands*; and from that *Flock of Slaughter*, now one, and then another is made a prey to *Wolvisb* Persecutors; before whose Rabid Violence, they say, Lord, *For thy sake We are killed all the Day Long*.

And this is the case of *Souldiers* too. It was remarked by a notable man of that Character, in 2 Sam. 11. 25. *The Sword Devoureth One as*

ry their *Lives*. The *Life* may be put for the whole *Man*; with the *Old Man* 'tis come into the *Hands*; his *Feet* cannot now support him. 'Tis said of him in Eccles 12. 3. *The strong men* (i. e. his *Legs*) *bom themselves*; and so the *Trembling Hands* must be the *Keepers of the House*. All the strength left him, and all his *Life* is in his *Hands*. He does all things with a *Staff* in *Hand*, and so with a *Life in Hand*; as 'tis noted of the *Gray-headed* and *Decrepit Jacob*, in Heb 11. 21. *He worshipp'd, leaning on the Top of his Staff*: When he rose off his *Couch* to worship *God*, he could not rise without a *Staff*; his *Life* was relieved and exerted mostly by his *Aged palsey Hand*.

The third Condition of this kind, is that of *Confessors*, and that of *Souldiers*. And our Observation upon it is,

3 Men have their *Lives* brought into their *Hands* in point of *Danger* to *Loose their Lives*. 'Tis the *Chaldee Paraphrase* upon this place *Anima mea periclitatur ac si esset* [עַל בְּרִיחַ] *in superficie manus meae*. Our *Lives* are sometimes by *Dangers* placed, as 'twere on the *Back* of our *Hands*. We have no hold of them, but they will take wing, and be gone, in the *Twinkling* of an *Eye*. We are sometimes to venture our *Lives*; and when we do so, We may say, as in 1 Sam. 28. 21. *Behold I have put my Life in my Hand*. That which is in our *Hands*, is easy to be *Taken away*; yea, What is ready to be *Given away*,

perth us, To set our Affection upon the Things which are above; and, To Look at the Things which are not seen and are Eternal; and to make sure of an Hope in Christ, without which we see (when we have Life in Hand) our selves to be of all men most miserable.

Secondly; It is to cure our Creature-Confidence. It was said by the Apostle in 2 Cor. 1. 9. *We had a Sentence of Death in our selves, that we should not trust in our selves, but in God, which raises the Dead.* A Condemned Malefactor carries his Life in his Hand, from the Bar. We are sometimes in as perilous a Likelihood of Dying, as a condemned Malefactor; and we are hereby called upon to Trust in God alone for the Reversing and Repealing of the Sentence. By having our Lives in our Hand, we are under a Necessity of Reliance upon God alone to keep them there. When we have our Life in our Hand, we have also that call in our Ears, *Do not Lean upon any Temporal Visible Interest for the preservation of thy Life; let all thy Expectations be, as all thy Salvations are, from God alone.* The Lord breaks down the Helge on every side of us, and we Ly open to Death every way: 'tis that we may reserve our Dependance for all support, and all succour, to be placed upon God alone; 'tis that we may learn the Song of him that returned with his Life in his Hand from the maw of the great Shark; *Salvation is of the Lord.*

Well as another. The Hebrews call *War*, by Name that signifies, *A Devourer*. And Souldiers carry in their *Hands*, what the Monster feeds upon; the *Leviathan* devours the *Lives* of those who do Encounter him. The *Lives* of Souldiers are where their *Arms* are, even in their *Hands*; for they know not whether they shall return *Alive*, out of the Battels which they are push'd upon.

And it is for a double Reason that our God carves out such a condition for us.

First, It is to check our *Worldly-mindedness*. It was said unto that good man, in Jer. 45. *Seekest thou great things for thy self, seek them not for - thy Life will I give unto thee for a prey.* When our *Life* is for a prey, our *Life* is then in our *Hand*; we have it by a meer *snatch* as it were. This now prohibits our *seeking of great things for our selves*, in as much as we cannot secure to ourselves the Enjoyment of *That*, which alone makes us capable of Enjoying all other Sublunary Things. By bringing our *Lives* into our *Hands*, our *Hands* are knock'd away from to fast a gripe or grasp after Secular Objects. When our *Life* is in our *Hand*, God has a voice in *It* *With* to this purpose, *Dream not of mighty Things, no, nor of any Things in this Transitory World, until thou hast better Assurance of thy continuance here.* The blessed God thus inviteth us, and obligeth us, to look after the glorious *Crowns* and *Joyes* in another *World*. He inviteth us, and obligeth

ments, every one of which are Holy, and Just, and Good; it contains Promises every one of which are Great and Precious; it contains Threatnings, every one of which are Quick and Powerful: and these are all to be Treasured up in our Memories. When they have been communicated unto us, we are to take heed that, *Menasseh*, or *Forgetfulness* be not the Name of our Souls: The Distillations of Gods Law, like *Manna*, fall about our Tents from Day to Day: our Duty now is that in 2 Pet. 1. 15. *To have these Things always in Remembrance*; and Gods Law will not like *Manna*, corrupt, but rather sweeten, by being Reposited until *To morrow*. The Law of our God is both *Written and Preached* among us: now 'tis declared in Heb. 2. 1. *We ought to give earnest heed unto the Things, lest at any time we let them slip*; or, *Lest we be like Leaky Vessels* thereunto. The Truths couched in the Law of God are to be like Nails fastned in our Souls; never to be removed, never to be displaced. After we have been sitting under the Dispensations of Gods Law, He will ask of us, as in Heb. 12. 5. *Have you forgotten the Exhortation*? To which we should be able to Reply as the Psalmist of old, *Lord, I have not forgotten thy Law*. And hence we should Receive the Truths therein offered unto us, with that Affectionate and Agreeable Ejaculation, *Lord, keep it for ever in the Imagination of the Thought of my Heart*!

Now.

Proposition II.

*The Direction proper for them that have the
Lives in their Hands, is to Remember the
Law of God.*

VWhen you have considered a few *Conclusions*
your thoughts will rightly apprehend the *Inte*
and *Extent* of this Assertion.

Conclusion I.

Their *Memories* being *Fraighted* and *Store*
with *Divine Truths*, do marvellously assist those
that have their *Lives* in their *Hands*.

Our Souls have an admirable Faculty of lay-
ing up in themselves the *Images* of Things
which have made their *Impressions* on us. This
is our *Memory*. VVe ha both a *Retaining* Me-
mory, which is more *Sensitive* and a *Regain*
Memory, which is more *Rational*: a *Memory*
that can both *keep Safe* and *fetch Back* what *Idea*
we have been *Entertained* with. This *Memory*
is a *Treasury*, to be replenished with such Things
as the *Law* of God affords unto us. 'Tis Re-
quired in Prov. 3. 1. *My Son forget not my Law*
'Tis Resolved in Psal. 119. 16. *I will not Forget*
thy Word. The *Law* of God contains *Command*
ments

be Silent. It was said by some that were hurried away from the place where the Instructions of the most High did use to be maintained, in *Lam. 3. 21. I Recal to mind, therefore I have Hope.* So you may quickly have cause to say, *I Recal to mind, and I have Life; and, I Recal to mind, and I have light; and, I Recal to mind, and I know what I have to do.*

Conclusion 2.

'Tis a *Practical Remembrance* of Divine Truths, which they that have their *Life* in their Hands are to be most concerned for. Let *Remembering* and *Practising* go Hand in Hand, since you have your *Life* in your Hand. It is said in *Numb. 15. 39. Remember all the Commandments of the Lord, and Do them.* Behold, God has joined these two, and what God has joined, Let no man put asunder. The Best Remembrance is that which produces Repentance. 'Twas said in *Math 26. 75. Peter Remembered the words of the Lord Jesus; and he went out and wept bitterly.* Thus we should to Remember the Law of God, as to weep for all our Violations of it; weep and Mourn and Bleed at the Thoughts of our own Unswearableness thereunto. And, The Best Remembrance is that which produces Obedience. 'Twas said, in *Psal. 22. 27. They shall Remember, and Turn unto the Lord.* Thus we should to Remember the Law of God, as to Turn from all our own

Now those of you that carry your *Lives* your *Hands* will have this peculiar Benefit, I having of Gods *Love* thus in your *Minds*.

First, your *Memory* will suggest *Necessary* Truths unto you. You cannot always come to those Ordinances, which are the *Wells of Salvation*, being driven to wander in the *Dry* paths of a *Solitary Wilderness*. But your well-furnished *Memories* will supply you with the *words* where *you may be saved*, & bring a *Little Sanctuary* to you when you are Banished from the *Great One*. They will render you the *Instructed Scribes* which will not want *Things New and Old*, for the *Recovery* of your *Souls* in the *Desert* which you range forth into. *Salvation* was to come unto you by your *Hearing* while you were here; may now come unto you by your *Remembering* for the *Apostle* said, in 1 Cor. 15. 2. *We are saved if you keep in Memory, What I Preached unto you.*

And, Secondly, Your *Memories* will suggest *Seasonable* Truths unto you. You are going into a *Warfare*, wherein you will often have occasion for some *Advice* from God. While you were among us, you could seldom labour under any *Doubt*, or *Snare*, but you would have met withal, in the Ordinances, that you conscientiously repair'd unto; you might say with *him*, *I went into the Sanctuary of God, then I understood.* But your *Memories* must now be your *Monitors*; if they be not *Empty*, they will re-

unto Iniquity to secure what is in them: But having a clear Call to your Service, you should say as the Martyr once, *If every Hair of my Head were a man, I would have the Lives of them all sacrificed, rather than desert the cause I am engaged in.* You should be above all carnal motions, or passions, or Impressions, that may discourage you in the work which you are to attend with your Lives in your Hands. 'Twas said by that wise man, in Gal. 6. 14. *I am Crucified unto the World.* A crucified man has his Life in his Hands with a witness, when his Hands are Nailed and Hanging on the Tree. You should have no more Carnal Joies and Grievs, no more Carnal Hopes and Fears, then a man whose Life is going out at his Hands. Gratify not any Enemy, by a Sinful Compliance, to Escape Danger; for God can Resist your Adversary. 'Tis said in Proverb 16. 7. *When a mans ways please the Lord, his Enemies shall be at peace with him.* Oftentimes to prevent mischiefs from Enemies our Way does Displease the Lord: but we then take a Wrong Way! God can make Pharaoh afraid of Moses, and Herod afraid of John. The Lord has Hornets to buz and sting Terrors into those whom we may be too much terrified withal. And Gratify not any Corruption upon such a score; for God will Reward your Fidelity: Said he in Matth. 19. 27. *Behold, we have Forsaken All; and what shall we have Therefore?* Good Sir, *All What?* Why *All a Net, All a Boat, All a small Craft* which they had some sub-

own Behaviours that are contrary thereunto
 to Turn from all Sin to God in Christ for ever
 A little of this *Remembring* will go further
 than the Largest and Longest Repetition else.
 A Pious Person being asked, *What do you Re-*
member of the last Sermon? Reply'd, *I don't Remember*
much; but so much I do Remember that I shall En-
deavour to mend a miscarriage that the Sermon con-
vinc'd me of. That 'was Well Remembered!
 Tho' your Memories may serve you like a Sieve
 that seem'd full while it was in the Water, but
 has nothing in it, immediately on its Taking
 out; yet therein however let them be like the
 Sieve, that they shall be made pure and clean by
 the Waters of Life that are passing thorough them.
 This is the Remembrance which you are to be
 most ambitious of.

Conclusion 3.

Our having our *Lives* in our *Hands* ought
 not to Affright us from any thing that the Law
 of God makes incumbent on us.

This is, I suppose, the principal Intendment
 of the Psalmist here; *q. d.* Tho' I have my
 Life in my Hand, yet I will do no Indirect
 Thing, to keep it there. We should never
 Warp, never Sin, to avoid any peril whatsoever.
 When we have our *Lives* in our *Hands*, we are
 then Try'd, whether we will put forth our Hands

Thus 'tis with them in regard of *Storm*; and when that is over, 'tis *thus* again with them in regard of *Sin* too; even after they come a Shore, still (and upon a sadder Account) they will many of them *Reel to and fro, and Stagger*, not like a *Drunken man*; but tho' being really so. They make deeper Descents towards Hell by their *Vice*, than in their *Ship*; and no *Sea-sickness* will turn into a *Sin sickness* with them. Tho' they may pray in a Tempest, how horribly will they *Swear* and *Curse*, and how filthily will they *Talk*, when they are out of their Amazements! It has been doubted, Whether they were to be reckoned among the *Living* or the *Dead*. But the sense of this keeps few of them, from these Remarkable Extravagancies; which quickly plunge them down into the Congregation of those that *Rear under the Waters for evermore*.

And as for them that follow the *Field*, Forgive the plain Dealing, my Fellow-Soldiers, if I tell you, That *Wickedness*, Impiety, Profanity, is one of the Things that has made their Character Extraordinary in the World. Their Names are up, for an Acquaintance with an Excess of Rudeness and Lewdness, and all manner of *Debauchery*. How rarely have Armies been the *Schools* of true Vertue and Honour? but not rather the Nurseries of all those Abominations, that would render the lowest Hell Visible and Incarnate here. It was complain'd in *Pla. 119. 6. The Bands of the Wicked have Robbed me*. How seldom

Subsistence on. This was All! yet it follow
Jesus said, Ye that have followed me, shall in the
Regeneration, When the Son of Man shall sit on the
Throne of his Glory, then also sit upon Twelve
Thrones. You cannot Receive the Exposition
 of it: but -- surely then they that will forsake
 their very *Lives* rather than do amiss, will no
 miss a most glorious Recompence.

Conclusion 4.

Some people that have their *Lives* in their
Hands, are more prone to Forget the Law of God
 than others that undergo less Dangers are. This
 may seem an Intimation, or Insinuation of the
 Psalmist here; *q. d.* I been't like other people
 who carry their *Lives* in their *Hands*. I extreame-
 ly Value the Law, which they commonly Forget.
 'Tis very strange, and very sad; but also very
 True; That there is often least Grace in the Hearts
 of those that most have their Life in their Hands.
 How it comes to pass, I don't know; but so it is,
 That they whose neerest and closest Approaches
 unto *Firmity* should awaken them to be the
 Best people in the World, are frequently the
 worst of all.

We see it in Sailors, and in Souldiers. As for
 them that follow the Sea, 'tis said of them, in
 Psal. 107. 22. *They Reel to and fro, and Stagger*
like a Drunken Man; and are at their Wits Ends.
 Thus

Believe not, you shall Dy in your Sins. O Look after these Important things they all make up *The One Thing Necessary*. I am to tell you, and I must loose the *Life* which I now carry in my Hand, if I tell you not, That *Necessity* is laid upon you, and *Woe* unto you, if you do it not. If your Souls are drag'd away before you have had a Comfortable Experience of these *Needful Things*, you are horribly undone; Flatter not yourselves, He that made you will not have mercy on you, and He that Formed you, will shew you no Favour. The Souls which are now so much in your Own Hands, must then fall into Other Hands, which how can your Hearts be strong, or how can your Hands Endure at the fore-sight of? Your Souls must then fall into the Hands of God, whose Hands (whose fiery iron Arms) 'tis a fearful thing to fall into. And your Souls must then fall into the Hands of Satan too, Who goes about seeking whom to catch and gripe in his cruel claws. And are these the Hands, that, O ye Souls in peril, ye will rush into? Harken to that voice of the Eternal God, which says in Heb. 3. 7. *To Day if you will Hear his voice.* What you do for the Wellfare of your Souls, must be done *To Day*, *To Day!* Your Souls may have taken Wing before *To morrow*. I may say as 'twas once said in a worse case, *What thou dost do quickly!* 'Tis the Solemn Caution, in Prov. 27. 1. *Boast not thy self of To morrow, for thou knowest not what a Day may bring forth.* 'Tis not safe, 'tis a very dangerous

seldome do *Hands* consist of those who are not
who do not so? It has been of old noted,

Nulla Fides, Pietasq; Viris, qui Castra Seguntur.

That *Armies* have but few *Christians* in them.
We say, That *Laws* are not Heard, where *Arms*
are Clashing. Alas, no *Laws* are so much drown-
ed and slighted there, as the *Laws* of the Holy
One of *Israel*.

U S E I

*The Improvement of these things remains; & first
the Whole Congregation is concerned in it.*

Unto you, I say, Take heed that your *Lives*
be not snatch'd out of your *Hands*, before your
Souls are well provided for. Your *Souls* are
not well provided for without *Regeneration*; for
we are told, *Except a man be born Again, he can-*
not see the Kingdom of God. Nor without *Con-*
version: for we are told, *Except ye be Converted;*
ye shall not enter into the Kingdom of Heaven.
Nor without *Believing*; for we are told, *If you*
Believe

Esteem, that I look upon you. my good Friends and Neighbours; as many of you as have given cause for that Acknowledgment of you in Judg. 5. 2. *Praise the Lord, for the people willingly offered themselves*; and while I am touch'd with an *Ambition* to Assist you (I might have said, to Accompany you) in your present Expedition, I cannot find a fitter way to do it, than by giving you that part of a Sermon, which your worthy Commander has asked for you. You may say like that Souldier, in Judg. 12. 2 *I put my Life in my Hands, and passed over against the Children of Ammon*: God grant you may quickly say the rest: *And the Lord delivered them into my Hand.*

That you may Happily and Cheerfully go on, with what you have in Hand, a few Counsels, a few Cordials, and a few Blessings, are to make up the Remainder of our present Exercise.

COUNSILS.

By way of Counsil, give me leave to say,

First, Be sensible that you go forth with your Souls, as well as your Lives in your Hands. That word, *A Soul*, *A Soule* methinks it sounds bigger than a *World*. A Precious and an Immortal Soul, O 'tis too big a Thing to be thrown away. Think, That you have every one of you, a Soul, which is a Jewel too valuable to be Despised: he is a Fool indeed, of whom it may be said, *He Despises his own Soul*. Now you are going forth against Indians with your Souls in

dangerous Folly and Phrensy, to leave a Soul miserable for One Day together. A Renewed man has before now been able to say, *I would not be in my Natural Estate again one Hour, for a thousand Worlds; Lest my Death should come in the Hour, and carry my miserable Soul away, to the Torments of the Pit below.* O that every one of you then would this Night set yourselves to answer the Calls of the Everlasting Gospel; O that you would this Night make yourselves Happy, by giving up yourselves to God in Christ with an Everlasting Covenant. If any Person go away, without Resolutions to make Efforts hereunto, I have only this to add, *Thou Fool This Night thy Soul may be Required of thee; and where then will the wretched Lodgings of it be? Where throughout Eternal Ages?*

USE II.

But I behold in the Congregation a part of the **Forces**, that are carrying their *Flags* in their *Hands*, against the Barbarous Enemies by which the Territory is at this time Distressed and Invaded, and unto *these* I shall Address the Rest of my Discourse, with a very particular Application, 'Tis with a very due Respect and

Effect,

more. Take the *First Opportunity* to Accept and Embrace all the *Sure Mercies* of the Lord Jesus Christ, with a gracious Promise, *Lord, I will now be thy Servant Devoted to thy Fear.* You must quickly, and you should boldly, look Death in the face, with your Souls in your Hands; in order whereunto, Let me utter that proper word of Command, *Make Ready!* I say, *Make Ready!* Get out of your unrenewed Estate, and *Make Ready*, that at the first Alarm e're long, you may have nothing to Do, but, *Fight and Dy.*

Secondly, Let them be none but **Pure-hands** in which you carry your Lives. We read in Isa. 1. 15. *When you spread forth your Hands, I will hide mine eyes from you; for your Hands are full of Blood.* Even so, there are Hands full of *Luxury*, there are Hands full of *Injustice*; but those Hands are not clean enough for your Lives to be carried in them. Wherefore as 'tis said, in James 4. 8. *Cleanse your Hands, ye Sinners: Let me call upon you, Cleanse your Hands, ye Souldiers.* Let there be no Uncleanneſs, no Disorder found in your Hands. Endeavour to have a *pure Camp*; and be *Like the Host of God.* We read sometimes of a Church in an *House*; Why should you not as well build a Church in a *Camp*? Keep your *Camp* as free from Swearing, Drinking, Gaming, Rioting, and Sabbath-keeping, as any Church in the World; and let God be worshipped in your *Camp* as frequently, as Devoutly as in a Church. Thus, this will render you *Terrible as an Army*

your Hands, pray, be apprehensive that you should not make *Indian-Bargains* about those Inestimable Souls. The *Indians* would sell to the *Europeans* at their first Arrival in the Southern Regions, the best Jewels, and Metals, for a few *Glass-beads*. Let your Thoughts be, that you have Souls not to be so basely *Truckt* away; Souls not to be Sold for Songs, whatever the *Flesh*, the *World*, or the *Devil* may sing unto you. It is wholesome Advice, in Prov. 4. 20. *Keep thy Soul with all Diligence*. Consider, That you have Souls, which will stand like *Rocks* in the Sea of Eternity for ever; and O Consider, What will become of them Souls, if they be not *New-born* before their Departure hence. There was a profane *Soldier*, who on One side of his Sword, had a Shape of a *God*, on the other side the Picture of the *Devil*, With this Motto under it, *Si tu non vis, iste regitat*; If He won't have me, here's One will. Hideous Monster! But this *Disjunction* is too certain and Awful a Thing to be play'd withal. If your Souls are not seasonably interested in the Favour of God, they will be seized by those *Devils*, whose Malice and Fury will inflict worse Tortures on you, than ever the most *brutish Indians* do in their Executions of their unhappy Prisoners. I beseech you, be not prodigal *Gens Animis*, or unaffected with the *Worth* and the State of your own Souls. No, Take the First Opportunity to confess and bewail your many Sins, with a sincere purpose, I will not offend any more.

them. Let every *Bullet* be shot with an Eye taking aim at this *Waste*, when you are Firing up-
on the *Blacks* in the *Swamps* of the *Horling Wil-
derness*.

Fourthly, Don't part with your *Lives* out of your *Hands*, without such Demonstrations of *Courage* as may Confound your Adversaries. Let it not be said at your Death, He Dyed as a *Fool Dyes*. Have *Life* in your *Hands*, while you have *Lives* in your *Hands*; and let them be *Live-ly Hands* too, in which you carry your *Lives*. To run from a *Press*, is a thing not so generous; and the speedy Rebukes of Heaven, have been Conspicuously Dispens'd unto some that have done it here. But to Run from a *Fight*, is a thing too Cowardly sure for any *New-Englander* to be guilty of it! Let me Exhort you, in the words of that Famous General, 2 Sam. 10. 12. Be of good Courage, and let us play the men, for our people, and for the Cities of our God, and the Lord do that which may seem good unto Him. When the Day of *Battel* comes, then (to speak Apostolically) *Quit you like men, be Strong*. It is the Glory of the *Horse*, and much more is it for the *Souldier*, his *Rider*, So, then to *mock at Fear*, and not be affrighted nor turn back from the *Sword*; but to go on Rejoycing to meet the *Armed Men*. Your Enemies have made themselves notorious for this Quality, That as *Difficilius est invenire quam vincere*, it is easier to kill them than to find them; so they can rarely Take any bur

with Banners. You may have *Military Valour* enough to conquer an *Indian*; but you must also have *Christian Valour* to subdue a *Lust*. When *Peter* had Armed people round about him, heroically, how stoutly did he draw upon them! He presently after a sorry *Damocles* made him give way to that which *broke all his Bones*. O be *Valiant*, as to put out of your *Hands*, all that may not be *Convenient* for the *Lives* which you carry there.

Thirdly. While you have your *Lives* in your *Hands*, let your *ENDS* in your *Eyes* be such they ought to be. Be not act'd by *Lucre*, *Revenge*, by any for y or Dirty Principles in your present Undertaking, but be act'd by a sincere Desire to Defend the people of God, from a crew of *Unjust Men*, that are *skilful to Destroy*. 'Tis said, in 1 Cor. 10. 31. *Whatever you Do, do all to the Glory of God*. Even in the meanest Actions; the *Glory of God* is to be the *Star* to Guide us, the *Spur* to move us. A Godly Man, among our first Planters here, while he was cutting Wood, being asked, *Who it was for?* answered *I am Cutting of Wood for God*. If in Cutting Wood, much more in Killing of Men, you should be able to say, *I am at work for God*. Be not the *Souldiers of Fortune*, as they are called; but the *Souldiers of Jesus*; and let the Account that you may give of your Concerns be this, *I will do all I can, that the Churches of God may have Relief, and that therefore those may be cut off, who Trouble*

inspire you with such a *Valour*? Let me set before you, a few Thoughts which may raise your Spirits to an Elevation, beyond what the Rattling Noises of any *Drums* or *Trumpets* can fetch them to.

CORDIALS.

Wherefore, First, Know that your Quarrel is *Just*. Indeed the *Call* and *Press* of your Superiours; is enough to justify you in doing of your part, for prosecuting of the *War*. If the injustice of a War be notoriously Evident and Apparent, Judicious *C*onsults then determine, that every private *Souldier* is to declare his own Dissatisfaction, and render himself rather *Passive* than *Active* in it, and *Suffer*, sooner than *Engage*; like *Sauls* Footmen, when bidden to fall upon the *Priests* of the *Lord*. But where a War is not thus evidently and apparently unjust, the private *Souldier* must use an Implicit Reliance on the Command of the *Supream Power*: They must answer for it.

Besides this, Your Superiours themselves have also enough and enough to justify Them, in pushing on the present War, with the utmost Expedition and Extremity. Such were the obscure measures taken at that time of Day, that the Rise of this War, hath been as dark as that of the *River Nilus*; only the Generality of *Thinking* people thro' the Country, can remember when and why every one did foretel, *A War*. If any wild *English* (for there are such as well as of another Nation) did then, begin to provoke and Affront the *Indians*, yet

a shaking Trembling Aim at one that boldly
 ces them. Face them then, and when you
 it, imagine you have that voice from Heaven
 sounding in your Ears; Josh. 1. 9. *Have not
 commanded thee?* [such a Commander has
 you!] *Be strong, and of a good Courage; Be not a
 afraid, neither be thou Dismay'd; for the Lord
 God is with thee, whithersoever thou goest.* At the
 first Appearance of the Tawny Pagans, the
 Courage! brave Hearts; Fall on! Fall on!
 Courageously, with that Assurance in Psal. 3. 6,
*I will not be afraid of ten thousands of the people that
 have set themselves against me. O my God, thou hast
 smitten all mine Enemies.* Yea, when once you
 have but got the Track of those Ravenous howl-
 ling Wolves, then pursue them vigorously; Turn
 not back till they are consumed: Wound them that
 they shall not be able to Arise; Tho' they Cry
 Let there be none to Save them; But Beat them
 small as the Dust before the Wind, and Cast them
 out, as the Dirt in the Streets. Let not the Expre-
 sion seem Harsh, if I say unto you, *Sacrifice them
 to the Ghosts of the Christians whom they have Mur-
 dered.* They have horribly Murdered some
 scores of your dear Country-men, whose Blood
 cries in your Ears, while you are going to Fight
 Vengeance, Dear Country-men! Vengeance upon our
 Murderers. Let your Courage, in the Name of
 God be daring enough to Execute that Vengeance
 on them.

- But what Cordial shall I procure, which may
 inspire

people, to the *Heard* of our Enemies, which have since been ravaging, pillaging, and Murdering at a rate, which we ought to count, *Intolerable*. The *Penacook* Indians, of whom we were jealous, we likewise treated with; and while we were by our *Kindnesses* and *Courtesies* endeavouring to render them utterly *Inexcusable*, if ever they sought our Harm; even *Then* did *These* also, by some civil *Instigation* (the *Devils*, no doubt) quickly surprize a Plantation, where they had been civilly entertained a Day or two before; and commit at once more *Plunder* and *Murder*, than can be heard with any patience. What can be now said, by any Rational man, against the proceeding of the *War*? Shall we permit the whole Province of *Main* to be over-run by the *Indians* (and their *Abettors*) because the *Manners* of some people there please us not? But how can we answer *this* unto Their *Majesties*? or, are we *Rich* enough to Loose without Regret, the Best part of the *New-English* Trade? And are we so fond, so mad, as to imagine that the *Indians* will stop there? No, they have already made their *Incurfions* into *Piscataqua* and in the *Massachusetts* too have they been shedding Blood. Certainly, my Countrymen; 'Tis Time to Look about us, We are driven upon a purely *Defensive War*, which we may now make *Justly* *Offensive* to the first Aggressors in it. If you now ask, as he in Job 13. 14. *Wherefore do I put my Life in my Hand?* Behold, there is at Hand an Answer for you. 'Tis Because

yet those *Indians* had a fairer way to come by
 Right, than that of *Blood-shed*; nothing worthy
 of, or calling for any *such* Revenge was done un-
 to them. The most *injured* among them all, (if
 there were any *such*) were afterwards dismissed
 by the *English*, with *Favours* that were then ad-
 mirable even to *our selves*; and *These* too, instead
 of surrendring the *persons*, did (as we are credi-
 bly informed) increase the *Numbers*, of the
Murderers. But upon the *Revolution* of the
Government, the *State of the War*, became
 wholly *New*; and we are more arriv'd unto
Righteousness as the Light, and *Justice as the Noon*
Day. When the *Helm* of this little Vessel was
 taken out of the Hands of those whose palpable
 Enmity to the Glorious Designs of His Highness
 the Prince of *Orange*, added unto the innumera-
 ble *Oppressions* and *Vexations* which we had sustai-
 ned under them, had made us as *Suspicious* as we
 were *Ignorant*, what *Port* they intended for; we
 then found our selves actually Entangled in a
War. A Great *Sachim* of the East, we then im-
 mediately applyed our selves unto, and with no
 small Expences to our selves, we Engaged *Him*,
 to Employ his Interest for a good understanding
 between us and the Party of *Indians* then in
 Hostility against us. This was the *Likely*, the
 Only Way of coming at those Wandring *Savages*;
 But that very *Sachim* now treacherously (by
 whose *Advice*, I know not) of an *Embassador*
 became a *Traitor*, and annexed himself with his
 people

Slaves to the veriest *Tyrer* on Earth. To *Dy* Fighting in such a Service, may pass for a sort of *Martyrdom*; and if you are merely for the sake of *such* a Service, willing to forego your Lives, you may hope to be found among the *Blessed* and *Holy* Ones, that shall have a part in the *First Resurrection*. Whether you *Dy* or *Live*, you shall be *Honourable*; if you *Escape*, we will cast *Ros*es upon you for having *Acted* your part well in our *Tragedies*; if you *fall*, we will write that *Epitaph* on your Graves, *Here Lies a sincere, and Valiant, Servant of his Country*.

Thirdly, Know that your *Helper* is *Great*. You will be *Too many* for your *Adversaries*; in- as much as, you have with you, the *Hofs* of the *Lord*; the very *Angels* are your *Companions* in your present *Enterprize*. An *Angel* laid once to an *Apostle*, *I am thy Fellow-Servant*; and many an *Angel* does now say to you, *I am your Fellow-Souldier*. 'Tis mentioned as the *Employment* of the *Angels*, in *Cant.* 3. 7, 8. *Behold, His Bed, which is Solomons*; the *Valiant* are about it; they all hold *Swords*, being *Expert in War*; because of *Fear in the Night*. It is your *Employment* also; thus you stand about this *Bed*, this *Church* of the *Lord Jesus*, and the *Angels* are with you in it. But what cannot one *Angel* do? An *Army* of an *Hundred Fourscore Five Thousand* cannot stand before Him. How much more will the *Innumerable Company* of *Angels* associating with you, give you cause to say with him of old, *There are more with*

Because a combination of *Ill Men* (if such *Beasts* may be called *Men*) have, *without any cause Assigned by Them, or Afforded by us*, been shedding the Blood of our *Neighbours*, whom we are *to Love as our selves*; and whose *Death* is *Design'd* by those *Execrable Cannibals*, but as a *Break-fast*, or a *Prologue*, to precede *our own*.

Secondly, Know that your *Service* is *Good*. You are *Fighting* for the *Detence* and *Success* of the *Blessed Thrones* which our *David*, our *Jesus* has here *Erected* for himself. 'Tis *Christo Duce & Auspice Christo*, 'tis for *Christ*, and with *Christ*, that you are concerned. You are *Fighting* for them, for which the *Lord Jesus* has *bled*, has *Dy'd*. It was boasted by that *Great General Scipio*, That such was the *Love* of his *Army* to him, *Every Souldier* would even *Leap* from a *Rock* into the *Sea* after him, if he would *Lead* them *thereunto*. O let the *Son of God* have as much of your *Hearts*, in the *War* now before you; 'tis *Him* whom you are *Serving* of. 'Twas said, in *1. John 3. 16*. *We ought to lay down our Lives for the Brethren*. 'Tis for such *Brethren* that your *Lives* are now called for; here is a *Country* so replenished with them, that *New England* the *Happy*, might we be called for the *Christians* here, more than *Aralia* so, for the *Spices* in it. You are *Fighting*, that the *Churches* of *God* may not be *Extinguish'd*, and the *Higrams* of *Heathen* swarming in their room: You are *Fighting* that the *Children* of *God* may not be made *Meals* or *Slaves*

thually in thy Hands, O Lord. The Good God will be careful of your Lives, and your Deaths will be precious to the Lord.

Know, Lastly, That your Success is very probable. Indeed, God may Humble us, and Abuse us, and vex us yet by that Foolish Nation, which he has let Loose upon us; but we may believe that They shall all shortly perish by the Arms of His New-English Israel. They! What are they, but Bloody and Deceitful men? And you may look to be Instruments of Executing what God has denounced on them, That they shall not Live out half their days. Even They themselves not only may, but perhaps Do expect utter Devolation, and Extirpation; and they would soon lay down their Arms, if he that hurried the Swine of old, had not a wonderful possession of them. That old Sagamore and Conjuror Passaconnaway, whole Posterity 'tis (among the rest) that we are now galled by; When he lay Dying about Thirty Years ago, did in a great Assembly of Indians, thus take his Farewel of his Children, I am ready to Dy (said he) and I now Leave this Counsil with you; Take heed how you Quarrel with the English; for tho' you may do them some Hurt, you will yourselves be all rooted out of the Earth, if you do. I was as great an Enemy to the English at their first coming here, as any one; &c. I try'd all ways to prevent their Settlement, but I am convinced, there can be no effecting of it. These Counsils and Commands are Disobeyed by some

with us, than again *us*! Yea, and you have the Lord of Hosts Himself with you too. You may like Luther, sing the *Fifty Sixth* Psalm, when you see the Difficulties that you are put upon; and sing particularly, those Clauses in it. *The Lord of Hosts is with us; He makes Wars to cease unto the ends of the Earth. Know that I am God, I will be Exalted among the Heathen.* When some Souldiers were talking together the Night before a Doubtful Battel, That their *Enemies* were thus and so Numerous, but that Themselves had but such and such *Forces* to match them with; their Courageous General happening to over-hear them, surpris'd them with that Expression, *And I pray, how many do you count ME for?* In like manner, when you are anxious about the proportion of your Numbers, to those that may oppose you, the Blessed God interposes, *And I pray, how many do you count me for?* The Confession that *New-England* makes to the God of Heaven, is; *The Lord is my King, my Lord, my Law-giver.* We may add, *He will save us.* And you may sing with him, *Psal. 18. 6, 12. The Lord is on my side, I will not fear. The Nations compass'd me about like Bees, but in the Name of the Lord, I will destroy them all.* Tho' you carry your *Lives* in your *Hands*, yet they are not in your own *Hands*; no they are in the *Hands* of that God, without whom not a Sparrow falls, and by whom every *Bullet* is directed. You may say, (as the Syriac version of my Text expresses it) *My Life is continually*

Earth for his Possession. Hence 'tis at their *Vassals*, who have more than once been disquieted of us in our *Prosperities* and *Possessions*; now have also taken Arms again to make us miserable. But as these Attempts and Attacques of Hell upon us, have been all abortive heretofore, so we may Apprehend that they will still miscarry. The Barbarians may (as 'tis by Escaped Captives reported that they have) by their Diabolical *Charms*, keep our *Dogs* from Hurting of them, but they shall not so keep our *Swords* from coming at them. *Faith* and *Prayer* among us, hath wonderfully made the *Devils* themselves to fly before it; so shall *These* too find unto their Cost. Tho' the *Papists* may likewise contribute what Help they can unto these Miscreants, and say *Mass* with them (as of *Late*) after their Little Victories, yet we need not be disanimated; but the rather from thence prognosticate their Approaching Ruine. For we too much Distrust our own Observation, if we do not now think, that the whole *Papal Empire*, (which was of late replanting a *Tabernacle* in the *Glorious Holy Mountain between the Seas*) is very near its End, when none shall help it, and that the *twelve Hundred and sixty Years*, during which the people of God, were to be harraled by it, are not far from their Expiration. In a word, you may go forth with such a *Triumph* as that in *Psal. 20. 7, 8:* *Some Trust in Chariots, and some in Horses* (some in *Satan*, and some in *Antichrist*) But we will Remember the Name of the Lord our God. *They are brought down and fallen; but we are Risen and stand Upright.*

And for a close, Let me mind you, that while you *Fight*, Wee'll pray. Every good man will do it, in secret and in private every day; and publick Supplications also will be always going for you. We will keep in the Mount with our *Hands lifted up*, while you are in the *Field* with your *Lives* in your *Hands*, against the *Amalek* that is now annoying this *Israel* in the *Wilderness*. It was the *Watch Word* which a Battel once Commenced withal *Now for the Fruit of Prayer! Now for the Fruit of Prayer.* To gather that *Fruit* will be your Errand into the Thickets of our *Scythian Desert*.

of his wicked *Chieftains*; whose *Dayes* we may therefore think, shall not be *Long in the Land*. Indeed, They have none to Assist them, but the worst *Auxiliaries* in the World; the *Devils* and the *Papists*. The *Devils* have a great Hand in Exciting and Supporting of them; and hence the last Winter, from the mouth of a possessed Child among us They gave (I think) a very broad Notice of the Slaughters which the *Summer* would produce. That *These* have had a *Long*, and an *Old* Interest in *America* cannot be reasonably questioned by them that shall read what was written even before the Birth of our Saviour, by *Diodorus Siculus*, In very Ancient Times says he, the *Phœnicians* tossed with Storms, after many days, arrived unto this *Vast Island* (as he calls it) which then had stately Buildings in it. Hither the *Devils* did seduce a wretched party of Mankind, that they might have them out of the Gospel's Way when it spread thro' the *Old World*, by the Ministry of the Apostles; and here they have Reigned as *Kings*, as *Gods*, without control, over millions of people for Ages not a few. It has given a terrible Alarm to them, that the *Silver Trumpets* of the Gospel, are now at length sounding in their Territories, and it puts them into a Flaming Rage, that the *Way to Salvation by Jesus Christ*, is proclaimed here. Many are the *Wiles* which they have used, for the Discouragement of these *Notable Beginnings* in which our Lord Jesus is taking the utmost parts of the Earth
for

To the Author of This Book

I've read thy words with earnestness
And mused with pleasure sweet -
The gospel truths in every page
My sinful conscience greet;
But though the author, under earth
Lies mingled with the clay,
His form I trust will with the just
Stand forth on Judgment day.

And near his form I hope to stand
And hopeful is my soul
By him I follow what I write
And other minds controul!
Pause on this Reader twice decades so
Are past since Printers gave
This little book to all the world
But now are in the grave!

R. J. Ferguson.

I therefore conclude with a few

BLESSINGS

On you, which the whole people of God in this Land will say, *Amen*, unto.

We wish, That you may be all good Souldiers of *Jesus Christ*, and not want the *Spiritual Armour* which may enable you to withstand *Devils* as well as *Indians*.

We wish, That since our Lord says unto you, as he said unto them, *I send you forth as Sheep in the midst of Wolves*; this Great Shepherd may preserve you from them; and with his mighty Crook defend you, when you come into the *Valley of the shadow of Death*.

We wish, That your Enemies may not have their Lives in their Hands, but in Gods Slings; and that God would Sling them out, as out of the middle of a Sling: While you that have your Lives in your Hands, may have your Souls bound up in the Bundle of Life.

Finally, we wish, That your Heads may bee Covered in the Day of Battle; that you may by the Almighty God bee made the *Liberators Partie*, the *Saviours* of your Countrey; and that if any of you must Breathe your last in the High places of the Field, your Souls may bee Received by Him, that has *Armies in Heaven*, Clothed in fine Linen, White and Clean.

'Tis with these wishes, that wee Bless you in the Name of the Eternal God; and the Whole Congregation will say, *AMEN, AMEN!*

At the North Meeting House
in Boston 1 d. 7 m.

Afternoon.

1689.

*Benedictus
qui dat Fatigo
Robur.*

Plate 47

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